

in_Islamic_Science_University_o f_Malaysia_Concept_and_Model. pdf *by*

Submission date: 04-Feb-2021 08:34PM (UTC+0700)

Submission ID: 1501462856

File name: in_Islamic_Science_University_of_Malaysia_Concept_and_Model.pdf (742.48K)

Word count: 4229

Character count: 23323

1
INTEGRATION OF NAQLI AND AQLI KNOWLEDGE IN ISLAMIC SCIENCE
UNIVERSITY OF MALAYSIA: CONCEPT AND MODEL

2 **Zarkasih**
Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia
Email: zarkasih@uin-suska.ac.id

Kadar M. Yusuf
Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia
Email: kadarmyusuf@gmail.com

2 **Hasanuddin**
Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia
Email: hasanuddin@uin-suska.ac.id

Susilawati
Universitas Islam Negeri Sultan Syarif Kasim Riau
Email: susilawati@uin-suska.ac.id

1
Abstract

The aim of this study is to explore the concepts and models of integration implemented by Islamic Science University of Malaysia (USIM). USIM was chosen as the focus of this study because of its firm commitment to the implementation of integration. For instance, the USIM vision statement makes it clear that the university has an ambition to become a “leader in the integration of naqli and aqli knowledge”. The method of data collection used in this study involved the analysis of document and interviews. Documentation was used to obtain data related to integration concepts and models applied in USIM. Then, interviews were conducted to gather information from key informant to supplement the findings from the documentation. It was found that the integration concepts and models applied at USIM consist of four categories or levels namely: al-nusus (ayatization), al-muqaranah (comparison), al-taqyim (adaptation) and at-tafaquh (integration). These four concepts were have been implemented in detail in the learning process, as well as in research and community development.

Keywords: integration, aqli and naqli knowledge, Islamic science

Abstrak

Tujuan dari penelitian ini adalah untuk mengeksplorasi konsep dan model integrasi yang diterapkan oleh Islamic Science University of Malaysia (USIM). USIM dipilih sebagai fokus studi ini karena komitmennya yang kuat terhadap penerapan integrasi. Misalnya, pernyataan visi USIM memperjelas bahwa universitas memiliki ambisi untuk menjadi “pemimpin dalam integrasi ilmu naqli dan aqli”. Metode

pengumpulan data yang digunakan dalam penelitian ini meliputi analisis dokumen dan wawancara. Dokumentasi digunakan untuk memperoleh data terkait konsep dan model integrasi yang diterapkan di USIM. Kemudian dilakukan wawancara untuk mengumpulkan informasi dari informan kunci untuk melengkapi temuan dari dokumentasi. Ditemukan bahwa konsep dan model integrasi yang diterapkan pada USIM terdiri dari empat kategori atau tingkatan yaitu: al-nusus (ayatisasi), al-muqaranah (perbandingan), al-taqyim (adaptasi) dan at-tafaquh (integrasi). Keempat konsep tersebut telah diimplementasikan secara detail dalam proses pembelajaran, serta penelitian dan pengembangan masyarakat.

Kata Kunci: *integrasi, ilmu aqli dan naqli, ilmu keislaman*

A. Introduction

The discourse on the integration of science and religion has appeared quite a long time. Although the word "integration" explicitly is not always used, among the modern Muslims, the ideas require the integration of science and religion, or reasoning and revelation, or between the *aqli* knowledge (rational knowledge) and *naqli* (revealed knowledge) have developed over time. The views among Muslim scientists are that in the heyday of knowledge in Islamic civilization, knowledge and religion actually has been integrated.

Some big names are often mentioned in the discussions of integration such as Syed M. Naquib Al-Attas, Seyyed Hossein Nasr, Isma'il al-Faruqi and Ziauddin Sardar. Al-Attas mentioned his first idea as "dewesternization of knowledge"; Isma'il Al-Faruqi talked about the Islamization of knowledge; while Sardar proposed his idea of "contemporary Islamic Knowledge".¹ Besides, there should be called physicist and philosopher of science Mehdi Golshani, which was in the beginning of 1980s with his popular work, *The Holy Quran and Sciences of Nature*, as the beginning of his efforts to integrate science with Islam.

In fact, the discourse about the relationship between knowledge and religion in the Islamic view which is basically irrelevant if Muslims understand their way of life (worldview). Such discussion is not derived from the Islamic scholarly tradition. The questions like, "is religion in line with science?", and so forth are the question that arises from the confusion taken from other civilizations. It is due to the tradition in

¹Z.A. Bagir, *Integrasi Ilmu dan Agama: Intrepretasi dan Aksi* (Bandung: Mizan, 2005), 24

which Muslim scientists lived and raised, and the system of Western knowledge, it, hence, is important to Islamize or integrate knowledge and Islam.

The idea of integration of science and Islam was emerged as a rejection of the secularization of knowledge, which occurred in the West. Science was considered not related to religion. Whereas in its early development in the Islamic life, science is integrated with belief, there is no dichotomy of science. Then to restore science to such conditions at the beginning of its growth and development, the idea of integrating science with Islam was proposed, which was originally started with the idea of Islamization of knowledge. However, the term Islamization illustrates that science is not Islam, converted then to Islam, even though science may not be given a religious label. Science belongs to Allah and He is the one who gives knowledge to man. Actually, the big problem is "the separation of knowledge from Islam" or "the occurrence of faith degradation from science", while both come together, are never separated. Thus, two things that have been separated or deliberately separated are combined back in the research, development, and learning of science in order that learning science also means learning faith and noble character.

In Indonesia, the integration of science with Islam was a momentum for Islamic higher education (IAIN/STAIN) with an authority to transform into the State Islamic University (UIN) in the early 2000s. Therefore, UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Jogjakarta, UIN Maulana Malik Ibrahim Malang, UIN Sultan Syarif Kasim Riau, UIN Alauddin Makassar, and UIN Sunan Gunung Jati Bandung cannot be separated from the spirit of integrating natural sciences, social and humanities, and Islamic sciences. The main agenda of transformation of IAIN/STAIN to be UIN in the academic field is the integration of science with religion. The concept of integration of science substantially developed also refers to the same idea, namely the removal of the dichotomy between the truth of revelation and truth of science. In other words, the integration of science actually integrates the truth of revelation (religion) with the truth of science that is implemented in the educational process.

Nevertheless, more than a decade, Rifai stated that the integration of science developed at UINs is still at the level of normative-philosophical and have not touched

the part of its implementation.² One neglected is to translate it into the curriculum and learning. Accordingly, curriculum and learning are important parts in the context of implementing the integration of knowledge with Islam, so it is not only normative – philosophical concept, but also to be incorporated into the curriculum and learning systematically. Therefore, the main problem is that there is no formula or model of integration that is ideal for implementing the integration of knowledge with Islam into empirical-operational areas, such as curriculum development and learning process.

Pertaining to the problems above, the research about the integration concepts and models that have been applied by an institution of higher education is importantly required. Thus, Islamic Science University of Malaysia (USIM) has a clear concept and implementation on integration of *aqli* and *naqli* knowledge. They call it integration of *aqli* and *naqli* knowledge, which means the integration of knowledge obtained through the study of revelation with the knowledge obtained through the study of nature and the phenomenon that happens. Its mission is to become a leader in the integration of *naqli* and *aqli* knowledge, USIM, consequently, becomes a benchmarking.

This article seeks to explore and examine more deeply about the concepts and models of integration implemented by USIM. The purpose of research is to describe the models and USIM's efforts in integration of *aqli* and *naqli* knowledge. Therefore, this research is to find out a model of integration of knowledge with religion in the academic development and explore the possibility of its application in Islamic higher Education in Indonesia.

B. Methods

It was a qualitative study using literature review and document analysis methods by assessing and analyzing the content and discussions being translated in the form of a narrative approach. To gather adequate research data researcher used a documentary study and interview as data collection techniques. Documentary study was conducted to obtain the data related to the concepts and models of integration that has been applied in the USIM. While the interview was carried out to obtain more in-depth information from key informants such as Naib Concelor USIM, Dean of the Faculty of Quran and

²Nurlena Rifai, Fauzan & Bahrissalim, "Integrasi Keilmuan Dalam Pengembangan Kurikulum di UIN Se-Indonesia: Evaluasi Penerapan Integrasi Keilmuan UIN dalam Kurikulum dan Proses Pembelajaran," *TARBIYA: Journal of Education in Muslim Society*, Vol. 1, No. 1 (2014): 33

Sunnah, and the board of PIINA associated with the models and implementation of integration at USIM. Interview was also conducted to explore the findings of documentation study.

C. Findings and Discussion

1. The Concept and Philosophy of USIM's Integration

To get the concepts of integration applied by USIM needs to refer to the opinions and writings of scholars and academician published in journals or books published in USIM. In this regard, in addition to the source of the interview, there are some sources that are relevant to the concepts of integration as a book *Integrasi Ilmu Naqli dan Aqli Perspektif Fakulti Pengajian Quran dan Sunnah* edited by Muhammad Khairul Nizam Zainal et al., 15 Years of studying Integration of Naqli dan Aqli, Integration of *naqli* and *aqli*: Faculty of Science and Technology, and others.

Citing Nursi's opinion, Adnan Mohamed Yusuf said that true knowledge is the knowledge that is based on, derived from, referred to, and Mercy of Allah's knowledge. It is basically derived from belief in Allah. The Science of al-Qur'an is the main source (*manba'*) all the knowledge.³ Therefore, the integration can be defined as the recognition that all true knowledge is from God and all sciences should be treated with equal respect whether it is scientific or revealed in Islam Allah is the Greatest Teacher. It was he who taught the human things that do not know (عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ). Humans are born in a state of not knowing anything, God gave him hearing, sight, and hearts as media to review and study His creation.

Moreover, USIM always refers to the first verse of Quran revealed and 56th verse of al-Dzariyat about the mission of human creation - when explaining the concept and philosophy of integration. USIM has a commitment to be a leading institution in introducing the concept of integration of *naqli* and *aqli* knowledge in curriculum design of university - integration of knowledge is "a combination of modern science and theology based on Qur'an and Sunnah, which aims at spawning generations of ummah, not only brilliant, but also help the country and world in accordance with Qur'an and

³M.K. Nizam, et al., *Integrasi Ilmu Naqli dan Aqli Perspektif Fakulti Pengajian Quran dan Sunnah* (Bandar Nilai: Penerbit USIM, 2015), 17-18.

sunnah (naqli) and supported by modern science (aqli).⁴ The word integration, according to Mohd Khairul Nizam, a lecturer in the Qur'an and modern science, derived from the Latin integer, which means whole or entire. In Arabic this word can have several meanings namely *al-takamul*, *al-damj*, *al-tawhid*. It can be associated into five processes or stages: *ta'ishil*, *taqrib*, *tadmij*, *tatwir*, and *taqwim*.⁵ Stages or integration process then becomes its model in the implementation of the integration of aqli and naqli knowledge in USIM.

However, in practice the models of integration "is agreed" and applied in the faculty or study program consists of four levels that will be explained. It means that there remains disagreement among academicians of USIM about the concepts or models of integration.

Generally, they divides knowledge into two kinds, namely *ma'rifah* (illuminative knowledge) and science (scientific knowledge). The first type is a science that deals with the metaphysical, also known as *al-ulum al-imaniyah*. While the second is the science produced by a particular method within the framework of each discipline itself.⁶

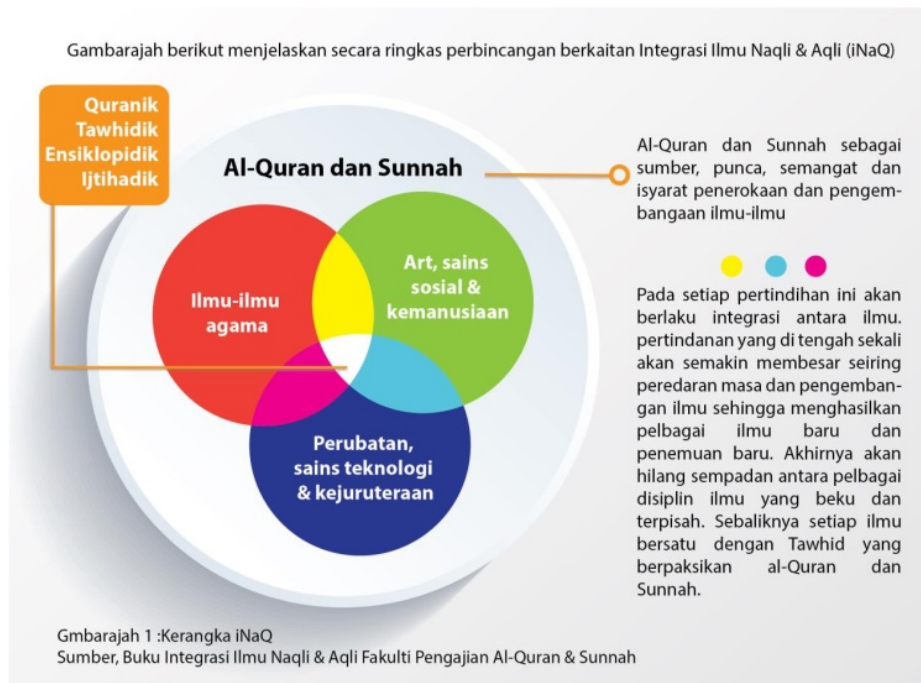
When the Qur'an and Sunnah are the foundation for the establishment of all the knowledge and the sources of knowledge, the study and learning will bring people to the ultimate of truth and know God, which are derived either from the Qur'an and Sunnah or from science- physics, social science, humanity and Islamic science. It refers to the essence of faith and *ma'rifatullah*. In short, it can be said that in USIM's perspective, each field of knowledge is actually based on the Qur'an and Sunnah so that the mission of USIM to integrate (back) knowledge that have long been dichotomized should be appreciated. In fact, they call 'project' of this integration as *fardhu kifayah* which has been deferred so long since the secularism. Now, with patience and carefulness, they take responsibility and become a leading institution for integrating *aqli* and *naqli* knowledge.

The explanation about the USIM's concept of integration as in the below figure:

⁴S.Suriani, et al, *Variasi Gemilang Naqli dan Aqli: Fakulti Kepemimpinan dan Pengurusan* (Bandar Baru Nilai: Penerbit USIM, 2015), 20

⁵M.K. Nizam, et al., *Integrasi...*, 43-45.

⁶Ibid., 20-21



USIM determined to shine in three main foundations through academic programs and research. These main pillars are:

1. Islamic Studies (religious sciences)
2. Islamic Science, Technology and Engineering
3. Islamic Literature, Social Science and Humanity

All of the three foundations are reinforced by the six Centers of Excellences (6 CoEx) which is responsible for improving environments investigation.⁷ The six Centers of Excellences namely:

⁷A.M. Yusoff, *15 Tahun Mengemudi Integrasi Naqli dan Aqli Fakulti Pengajian Quran dan Sunnah USIM* (Bandar Nilai: Penerbit USIM, 2015), 16

No	CentreCentre of Excellence (CoE)	WebsiteWebsite
1	The World Fatwa Management and Research Institute (INFAD)	http://infad.usim.edu.my
2	Islamic Finance And Wealth Management Institute (IFWMI)	http://ifwmi.usim.edu.my
3	Institute of Halal Research and Management (IHRAM)	http://ihram.usim.edu.my
4	Asian Center Research In Drug Abuse (ACREDA)	http://acreda.usim.edu.my
5	Islamic Science Institute (ISI)	http://isi.usim.edu.my
6	Center of ² Permata Insan	http://permatainsan.usim.edu.my

2. ² USIM's Model of The Integration

Islamic Science University of Malaysia (USIM) is one of the universities that can be said new in applying the concept of integration in the education system. But, USIM has formulated and put strong and clear foundation in order to apply the concept.

Since its inception USIM has formulated its vision of "Integrating *Naqli* (revealed) and *Aqli* (human) knowledge to transform and create value for country, ummah and humanity." While its mission "Committed to be an advanced knowledge institution based on Islamic Studies, and to spearhead new knowledge using cutting edge technologies to produce innovations, which can transform the country, the ummah and humanity." With such a vision and mission, USIM commits to make the integration of knowledge to be the main agenda.

Unfortunately, According to ² Prof. Dato 'Dr. Musa bin Ahmad, there is no model of integration of naqli and aqli knowledge compatible with the philosophy of USIM that can be adopted. It becomes a big challenge for USIM to develop its own models.

However, to achieve the mission and vision needs an agreed pattern or model, so that the practice is more focused and measurable. The models of integration exist, such 10 models as stated by Husni Thoyyar,⁸ it seems that it still faces a number of problems in term of practice or application.

Many discussions, workshops, and seminars have been held to find the suitable formula and model of integration. Eventually they managed to put together a ² USIM's model of integration of *naqli* (revealed) knowledges and *aqli* (rational) sciences. The

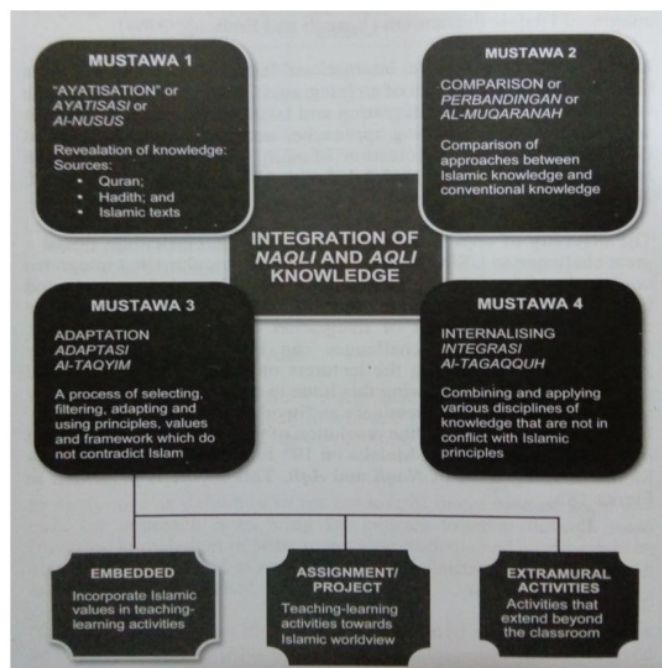
⁸H. Thoyyar, "Model-Model Integrasi Ilmu dalam Pemikiran Islam Kontemporer." ¹ *Tajdid*, Vo. 17, No. 1 (2010): 127–145.

Consensus was reached at a workshop on the review of integration curriculum of *naqli* and *aqli* on June 19 to 21 in Malacca. This model later in the publications referred to as integration models USIM USIM.⁹ It is as stated by Mohd Madihah Arabia (2015), vice-dean of academic fields FST USIM, as follows:

“USIM’s model of integration of *naqli* and *aqli* categorised into four *mustawa* (level), which ayatization, comparizon, adaptation, and integration. These *mustawa* have been mapped into our curriculum sturcture. In order to produce a balance graduates and excellent lecturers, the integration of naqli and aqli knowledge also has been mapped into our research and community engagement activities.”

Model and the levels are:

² USIM’s Model of Integration of Naqli and Aqli Knowledge



² Figure quoted from the book: *Integration of Naqli and Aqli: Conceptual Framework of the Bachelor of Dental Surgery Programme*.

- a. *Mustawa* 1 (M1): *al-nushush* (ayatization). Term “ayatization” is from the word “*ayat*” wich means verse. The term ayatization is coined to indicate the use of verses from the Alquran or hadits or writing of Islamic scholar or a combination

¹ M.K. Nizam, et al. *Integrasi Ilmu Naqli dan Aqli Perspektif Fakulti Pengajian Quran dan Sunah*, Bandar Nilai: Penerbit USIM, 2015), 68.

of these three sources to reinforce of the point raised, clarify issues, introduces that matter for deliberation, act as trigger or set introduction, or to conclude or summarize the lecture. “Ayatisation is also considered as a process of relating, interpreting qur’anic verses and hadits that describe the science phenomena”.¹⁰

Although many people criticize, integration at the level or the model is the easiest to be accepted by common people. Therefore, the qur’anic arguments are directly referred to the results of modern invention. Examples of integration at this level is the Word of God on man's creation in the surah al-Alaq: 2 and al-Mukminun: 12-14 connected with the study of anatomy and embryology.

b. *Mustawa 2 (M2): al-muqaranah (comparative)*, namely the application of integration through comparison that includes science *naqli* (i.e. islamic perspective) with science *aqli* (i.e. conventional perspective) and also conversely.

There are differences and certainly similarities between Islamic and conventional knowledge. Every lecturer who is responsible for the course need to explore these differences need to explore these difference and similarities from the perspective of Islamic worldview.

c. *Mustawa 3 (M3): al-taqyim (adaptation)*. Adaptation is a process of selecting, filtering, adapting and using any principles, value and framework which are not in contradiction with Islam. The process of adaptation can be approached from three inter-related dimension, namely: (1) designing activities to embed the values; (2) providing relevant assignments or projects; and (3) organizing extramural activities.¹¹

d. *Mustawa 4 (M4): al-tafaquh (integration)*. This level is the culmination of the goal of education that is to produce an “adabic” or good person. beradab (‘adabic’ or good person). The curriculum should provide an environment to nurture students to do good and provides that path to identify opportunities to do good.

Integration of *naqli* and *aqli* knowledge as in the philosophy of USIM is based on the model that is developed according to level (*mustawa*) of integration. The concept

¹⁰Wan Othman & A. H. Mohamad, *Integration of Naqli and Aqli: Conceptual Framework of the Bachelor of Dental Surgery Programme USIM* (Bandar Baru Nilai: USIM Publisher, 2015), 53

¹¹ Ibid, pp. 55-56.

² of *mustawa* in this context is not merely hierarchical in nature (simple to complex) but also can be considered as categorical or processes or approaches. However, to facilitate its implementation, any subject or subjects in their curriculum structure gives the above codes (M1, M2, M3, or M4) which illustrates that certain subjects will be integrated with the first model (M1), second model (M2) and etc.

² 3. Strategy for the Integration of Naqli and Aqli Knowledge in USIM

In general, in order to realize the vision of the university become the leader in integrating aqli and naqli knowledge, USIM apply some strategies as follow:

- a. Formulate the concept of the integration of science
- b. Translating or apply the concepts in the curriculum. This is done by incorporating the principles and values of Islam in the subject matter or the modern sciences such as engineering, mathematics, and medicine.
- c. Include experts and scholars both in the field of Islamic studies and sciences to collaborate on scientific projects such as research and writing the resulting exchange of knowledge between them.
- d. Provides opportunities for students from various different faculties to conduct joint scientific activities such as intensive discussions with certain topics are then reviewed from different angles or different disciplines.
- e. Writing text books as well as guidebooks implementation of integration in each faculty and study program.
- f. Completing learning facilities, such as libraries, classrooms, create an academic climate.
- g. Establishment of a center or agency that specifically handle the issue of integration. The institution is Center for Integration of naqli and aqli knowledge (PIINA). This step we think is significant and illustrates the seriousness of the USIM in realizing the vision of integration.

D. Conclusions and Suggestions

As an Islamic university concerned with the integration of *aqli* and *naqli* knowledge, University Sains Islam Malaysia (USIM) has succeeded in formulating the concept of integration to be applied in the Higher Education. This university does not agree with the term islamization of knowledge, as used by many people. Because,

knowledge belongs to God and comes from Him so it is not suitable labeled by Islam. By USIM, the corresponding term is “integration”, which integrates *naqli* knowledge, which is derived from the firman of God, with *aqli* knowledge, acquired through the study of the natural, or all of creation. The combination is on a reciprocal basis; science explains the *naqli* knowledge using scientific theory or view of aqal and the religion explains science based on view of revealed knowledge.

In the framework of the integration of science and *naqal knowledge*, USIM has developed its own model of integration by defining four levels of integration called *mustawa*, namely: (a) *mustawa 1: al-tanshish* (ayatisation); (b) *mustawa 2: al-muqaranah* (comparison); (c) *mustawa 3: al-taqyim* (adaptation); and (d) *mustawa 4: al-tafaquh* (integration). Furthermore, USIM lecturers should perform the integration in the learning processes, as well as *mustawa* stated above in accordance with the subject in the course design.

E. References

- Bagir, Zainal A. *Integrasi Ilmu dan Agama: Intrepretasi dan Aksi*. Bandung: Mizan, 2005.
- Mulyono. “Model Integrasi Sains dan Agama dalam Pengembangan Akademik Keilmuan UIN,” *Jurnal Penelitian Keislaman*, Vol. 7. No. 2. (2011): 319–338.
- Nizam, M.K. et al. *Integrasi Ilmu Naqli dan Aqli Perspektif Fakulti Pengajian Quran dan Sunah*. Bandar Nilai: Penerbit USIM, 2015.
- Othman, Wan & Mohamad, A.H. *Integration of Naqli and Aqli: Conceptual Framework of the Bachelor of Dental Surgery Programme USIM*. Bandar Baru Nilai: USIM Publisher, 2015.
- Rifai, N., Fauzan, Bahrissalim. "Integrasi Keilmuan Dalam Pengembangan Kurikulum di UIN Se-Indonesia: Evaluasi Penerapan Integrasi Keilmuan UIN dalam Kurikulum dan Proses Pembelajaran." *TARBIYA: Journal of Education in Muslim Society*, 1(1), Juni 2014
- Saudi, M. M. *Integration of Naqli and Aqli: Faculty Science and Technology*. Bandar Baru Nilai: Penerbit USIM, 2011.
- Suriani, S., et al. *Variasi Gemilang Naqli dan Aqli: Fakulti Kepemimpinan dan Pengurusan*. Bandar Baru Nilai: Penerbit USIM, 2015.
- Thoyyar, H. Model-Model Integrasi Ilmu dalam Pemikiran Islam Kontemporer. *Tajdid*, Vol. 17, No. 1 (2010): 109–150.
- Yusoff, A. M. *15 Tahun Mengemudi Integrasi Naqli dan Aqli Fakulti Pengajian Quran dan Sunnah USIM*. Bandar Nilai: Penerbit USIM, 2015

ORIGINALITY REPORT

21%

SIMILARITY INDEX

21%

INTERNET SOURCES

4%

PUBLICATIONS

3%

STUDENT PAPERS

PRIMARY SOURCES

1

ejournal.uin-suska.ac.id

Internet Source

11%

2

repository.uin-suska.ac.id

Internet Source

9%

Exclude quotes On

Exclude bibliography On

Exclude matches < 2%